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Salem.

Ecclesiastical.

Vol. I.

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MEMORANDA.

The FEAST of the DEDICATION!

A

DISCOURSE,

DELIVERED IN SUBSTANCE

AT THE

DEDICATION

Of the New Brick Meeting House

ERECTED BY

THE UNIVERSAL SOCIETY

IN SALEM, MASSACHUSETTS;

AND PUBLICLY DEDICATED ON THURSDAY MORNING, JUNE 22, 1809.

BY GEORGE RICHARDS,

OF PORTSMOUTH, N. H. MINISTER ELECT OF THE CHURCH IN PHILADELPHIA.

SALEM:

PRINTED BY POOL AND PALFRAY.

1809.

ORDER OF SOLEMNITIES,

THURSDAY, JUNE 22, 1809.

Dedication of the New Meeting House, A. M.

Introductory Prayer,	The Rev. JOHN MURRAY.
Sermon,	The Rev. GEORGE RICHARDS.
Concluding Prayer,	The Rev. NATHAN SMITH.

Installation Service, P. M.

First Prayer,	The Rev. THOMAS JONES.
Sermon,	The Rev. HOSEA BALLOU.
Call and Acceptance,	Read by Brother RICHARDS.
Consecration Prayer,	The Rev. HOSEA BALLOU.
Presentation of Scriptures,	The Rev. GEORGE RICHARDS.
Charge,	The Rev. JOHN MURRAY.
The Rt. hand of Fellowship	The Rev. GEORGE RICHARDS.
Last Prayer,	The Rev. SEBAST'N STRETTER.
Address & Benediction,	The Rev. EDWARD TURNER.
Full Anthem,	By the Choir.

A DISCOURSE, &c.

THOSE words, which are selected from the volume of this book, as appropriate to the solemnities of the morn, may be found recorded in the 10th Chapter of the Gospel by St. John, and a portion of the 22d verse, thus saying:

"*The Feast of the Dedication.*"

10TH CHAPTER OF ST JOHN, PART OF 22d VERSE.

Although it hath pleased the Most High to declare by his servant the prophet, "that he dwelleth not in temples made with hands; for heaven is his throne, and earth is his footstool," yet nevertheless, at two different periods of time, God hath commanded the erection of a tabernacle, and the building of a temple, inscribed to his name and devoted to his worship; and the spirit of infinite wisdom gave the patterns of both, from the mount of most excellent glory. Moses, "the man of God," supported by Bezaleel and Aholiab, completed the work of the sanctuary; and Solomon, strengthened by Huram, and Hiram Abbif, finished the labors of the temple: But "when Moses had fully set up the tabernacle," and all things were now prepared for the celebration of divine service, the twelve princes of the twelve tribes, representing the fulness of all Israel, dedicated the altar; and held a joyous feast before the King eternal, immortal, for twelve successive, solemn days; and "Solomon and all the people dedicated the House of the Lord," and kept the feast of the dedication for seven days; to which the eight days of the feast of tabernacles were superadded, and at the close of the joyous fifteen, the "King sent the whole congregation of the children of Israel away unto their tents, glad and merry in heart;" and as they journeyed towards their respective homes, the thousands of Ephraim and the ten thousands of Manasseh together sang, "Praise ye the Lord, for he is good; and his mercy endureth forever."

Such also were the songs of "the children of the captivity," returned from Babylon to Zion, by the outstretched arm of Jehovah of Hosts. The ancients of the remnant of Judah and Benjamin wept the ruins of the first temple : The hands of Zorobabel and Joshua laid the foundation of the second ; its "top-stone was brought forth with shoutings, crying grace, grace unto it :" And the dedication of the new temple was kept with exceeding great joy, by all the redeemed, the ransomed of the Lord.

The Mosaic and Solomonian dedications of the sanctuary and the temple, with the dedication of the latter house, united thereunto, are three of the most interesting, affecting and solemn feasts, ever celebrated on earth ; and as the shadows of that superior "feast which shall be made for all nations," in the Zion of eternal solemnities, they are replete with an abounding fulness of celestial grace, and filled with the exceeding abundance of the brightness of heavenly glory. These three grand festivals of ancient times, will afford an ample scope for our best improvement of the present opportunity of assembling within these walls, for the purpose of dedicating this new and elegant edifice to the future solemn, social worship of "the only wise God, our Saviour ;" as manifested in "one Lord Jesus Christ, who is Lord of all, most blessed, forever.

The nature of our subject thus introduced to the serious attention of this respectable and respected, this friendly and christian audience, will lead the speaker, in the

1st place, To consider the feelings of the princes of the twelve tribes of Israel, in the day when they dedicated the Altar, and thereby devoted the sanctuary to the future solemn, social worship of "the Lord God of their fathers ; the God of Abraham, of Isaac and of Jacob ;" the God of their children and of their children's children ; for "this is his name forever, and this is his memorial unto all generations."

2dly. We shall attempt to describe the more impassioned feelings of Solomon, of the elders, the heads of the tribes, the chief of the fathers, and the fulness of

the whole congregation of the children of Israel, at that most interesting, solemn, and affecting moment, "when the glory of the Lord filled the House of the Lord, and the trumpeters and singers made but one sound, in thanking and praising the Lord," saying "Praise ye the Lord, for he is good, and his mercy endureth forever."

3dly. The feelings of the ransomed of Jehovah of Hosts, returned with joy unspeakable, from awful captivity in Babylon, to glorious liberty in a land of promise, will claim the last and most distinguished place in our solemnized attentions. But who, my brethren and my friends, "is sufficient for these things ?"—"What pen of the ready writer" can delineate scenes so august ? What "tongue of the eloquent orator" is equal to the mighty task ? My fathers, my brethren, your ministering fellow-servant feels the need of all your prayers : O bear the manifold weakness of a brother in the strength of supplication on all your hearts : and ye ministers of my God, pray, O pray for me.

First then. Inasmuch as the offerings and gifts of the twelve princes of the twelve tribes of Israel, in the day of the dedication of the Altar, were exactly alike in quality and quantity, it is therefore to be presumed from these circumstances alone, that their conceptions of the character of Deity ; their personal views of their own sinful demerits, and the hope of acceptance, which they indulged for themselves, and the fulness of the tribes whom they had the honor to represent, were precisely the same.

And here let it be observed, that every prince of every tribe, not excepting the tribe of Judah, of whom Jacob prophesied, "thou art he, whom thy brethren shall praise," from whom the dying patriarch said, 'the sceptre shall not depart till Shiloh come ;' and out of which tribe, as saith the chiefest of apostles, "it is evident our Lord sprang," appeared before God on this the day of the dedication of the Altar, in the humiliating character of a fellow-sinner, with the last, the least of his brethren, bending equally low as the burthened slave, at the footstool of a throne of grace ; waiting

with the beggar in the dust, for common acceptance in the person of the slain victim 'made sin' for him, for them, for all : and 'looking for the mercy of God, unto eternal life,' which existed within the holiest of the holies, where the great lawgiver was enthroned between the twin Cherubim, in the glory of divine forgiveness ; and Jehovah himself, reposed on a mercy-seat, with the law which came by Moses, resting in peace, at the footstool of sovereign, triumphant, almighty grace.

It also merits attention, that although the twelve tribes were made up of different numbers ; the tribe of Judah containing the most, and the tribe of Ephraim the least : And although in this vast body of the whole congregation, there must have been an astonishing difference of moral, or spiritual character, humanly speaking; yet there was no difference in the nature or number of the several offerings, whether expiatory victims, or eucharistical oblations ; for one sin offering pointing from itself, 'to the Lamb of God who beareth away the sin of the world,' was ordained for each one of the twelve tribes, not only in the day of the dedication of the altar ; but also in the times of the dedication of the first and second temples : and even the prince spoken of by Ezekiel, as ministering in the temple of futurity, thus 'provides for himself, and for all the people of the land ;' and consequent, on divine acceptance of the one sin-offering, the whole congregation of the children of Israel were legally entitled to equal participance in the abundance of peace offerings ; not speaking peace to a favored few, and wrath to worlds beside ; but 'peace in heaven, and peace on earth' for every man, amid the uncounted fulness of the tribes ; for 'who can count the dust of Jacob, or number the fourth part of Israel ?'

Indulge me to add, that according to the order of the twelve tribes in their tents, three of the twelve princes of Israel came from the east ; three from the south ; three from the west ; and three from the north ; and in the very manner of their approach to the altar, from the four cardinal points of the compass, the promise

was figuratively fulfilled in them, which God himself made to the youthful patriarch, in the field of Padan Aram, where he laid himself down to sleep, on the rock of the everlasting ages, and heard 'a voice from above the ladder,' whose foot was set on earth, and whose top was secure in heaven, even 'the voice of the Lord God of Abraham and of Isaac his father,' saying, "thou shalt spread abroad to the west; and to the east; and to the north; and to the south; and in thee, and in thy seed, and that seed Christ, as saith the apostle to the Galatians, shall all the families of the earth be blessed;' and 'blessed, as it is explained to the Ephesians, with all spiritual blessings in all heavenly places in Christ." To this glorious promise, which is 'yea and amen in Jesus,' to the glory of God, and the happiness of his offspring, the spirit of consolation plainly alludes in the 42d of Isaiah, thus saying to a greater than Jacob, "fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north give up; and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth."

Forgive the introduction of another pleasing idea: It is borrowed from the Scriptures of truth. The three princes of the northern quarter of the grand Mosaic encampment, figuratively dwelt in the land of spiritual darkness, and emblematically abode in the valley of the shadow of the second death: But when the Prince of the tribe of Dan, whom his dying father pronounced 'a serpent by the way,' led on his principalities and powers from the darkness of the North, to the light of the East; they came in, as the sons of the lion; for 'Dan, as Moses said, shall be a lion's whelp;' and in the latter day of glory, they far outnumbered every other division of the Armies of the Lord of Hosts, the division of the Prince of Judah alone excepted.

To these ancient things, and their evangelic futurities, the prophet Jeremiah evidently refers and alludes, where he saith, 'Behold the days come, when it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt: But the

Lord liveth, who brought up the children of Israel from the land of the North :' for ' I will bring them from the North Country ; and with weeping and supplications I will lead them ; Yea, I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a father to Ephraim, and Israel is my first born ;' and because I am a father, therefore ' my repentings are enkindled for Ephraim ; and I will surely have mercy upon Israel, saith the Lord.'

Finally and to conclude this branch of our subject, with what impassioned feelings of gratitude must the twelve Princes of Israel have approached the altar, in the day of its dedication ; when they turned the retrospective eye towards the land of Egypt, and reviewed in solemnizing thought, the late deplorable situation of the twelve tribes, who had ' groaned as with the groanings of a deadly wounded man,' in consequence of cruel subjection to the iron rod of a merciless tyrant, who murdered the unoffending babe, before it prest a mother's bosom ; and destroyed the life of a parent, by enervating toils, wasting strength itself away, in attempting commanded impossibilities. From this most awful state of suffering and sorrows, they were now redeemed in total ; and Redemption, instead of redeeming a favored few, had not left a single individual unredeemed.

Suffer me to add, that every feeling of impassioned gratitude, grateful for complete deliverance, and that deliverance wrought out by the arm of Jehovah alone, must have been raised to still sublimer heights of thankfulness, if memory of the past called into present recollection ' the wonders of the Lord at the waters of the Red sea ;' whither Pharaoh pursued with rapid step, thus proudly boasting in his impious heart, ' I, even I, will overtake and divide the spoil ; my sword shall be drawn ; and mine hand shall destroy.' ' Fear ye not,' is the word of the Lord. ' Stand still, and behold my salvation,' is the mandate of God. ' The Egyptians whom ye have seen to day, ye shall see them again no more forever.' ' Glorious in holiness, fearful in praises, and doing wonders, the right hand of the Almighty became glorious in power. Thy right hand,

O Lord, dashed in pieces the enemy: Thy wrath consumed them as stubble: They sank as lead in the mighty waters;' and Moses and all Israel together sang, 'Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea:' even that horse and the rider thereon, who stand in divine revelation, as figures of the rider on the pale horse, with hell following close behind, in the chariot of death.

These, my brethren and my friends, are a part of the many causes, which rendered the day of the dedication of the Mosaic sanctuary, a feast of high solemnities before 'the Lord, the Lord God of Israel;' and among these manifold causes of rejoicing with exceeding great joy, it becometh us to number "the law of the Lord, which is perfect, converting the soul; the testimony of the Lord, which is sure, making wise the simple; the statutes of the Lord, which are right, rejoicing the heart; the commandment of the Lord, which is pure, enlightening the eyes; the judgments of the Lord, which are true and righteous altogether; all which, are more to be desired than gold, yea than much fine gold, sweeter also than honey, or the honeycomb. Or to sum up all that might be said, in the comprehensive words of Moses, 'Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such great thing, as this great thing is? or, hath there been heard like unto it? What nation beside Israel, hath God taken from the midst of another nation by signs, by wonders, and by war; by a mighty hand, by an outstretched arm, and by great terrors? or did any other people ever hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live by every word of God, which God himself spake out of heaven, to thee?'

Time passes rapidly away, and we press forward to our second general head of discourse, under which it is proposed, to consider the more impassioned feelings of Solomon, of the elders, the heads of the tribes, the

chief of the fathers, and the fulness of the whole congregation of the children of Israel, at that most interesting, solemn and affecting moment, 'when the glory of the Lord filled the House of the Lord; and the trumpeters and the singers made but one sound, in thanking and praising the Lord, saying, praise ye the Lord, for he is good, and his mercy endureth forever.'

A great variety of circumstances, my brethren and my friends, were united together in the dispensations of Divine Providence; and rendered the feast of the dedication of the Solomonian temple, vastly superior to that of the dedication of the Mosaic sanctuary. Some few of the most prominent features of these auspicious events, will claim our special attention on this the day of miniature rejoicing solemnities.

Suffice it then, briefly to observe, that the universality of the kingdom of Solomon; the peace which was on all sides round about him; the plenty that existed in every part of his dominions; and the consequent general felicity of his innumerable subjects, are some of the distinguishing characteristics of his reign; —and that Solomon, in all these things, was a glorious earthly type of 'a greater than Solomon,' even of 'the King of Kings and Lord of Lords,' will admit of no rational dispute; and if reason refuses subscription to this truth, revelation abundantly confirms it, in the 45th, 72d, and many other prophetic Psalms; where the universality of the kingdom of Solomon, is confessedly emblematic of the more universal kingdom of 'the Son of Man, the Son of God,' to whom 'the ancient of eternal days gave dominion, glory and a kingdom, that all people, nations and languages should serve and obey him,' in the spirit, as they did serve and obey Solomon, in the flesh: and therefore, when we read, that 'the kings of Tarshish and of the isles brought presents; that the kings of Sheba and Seba offered gifts; yea, that all kings fell down before him, and that all nations served him,' these glorious predictions must receive their evangelic fulfilment, in the 'King of righteousnes, and King of peace;' to whom 'the abundance of the sea shall be converted, and the forces of

the Gentiles come ; with the camels of Midian ; the dromedaries of Ephah, and the incense of Sheba ; united to the flocks of Kedar, the rams of Nebaioth, and the ships of Tarshish.'

The peace of Solomon, 'the man of rest,' was also typical of that 'peace which God hath made in his high places ;' for peace is established in heaven, and confirmed upon earth, by the 'King of Salem, and the prince of peace ;' in whose all-glorious character, 'mercy and truth have met together, and righteousness and peace embraced each other,' in the bond of that celestial 'charity, which is the bond of perfectness.' Peace, my brethren, is the child of wisdom.—The wisdom of Solomon came down from above, and partaking of the nature of that fountain from whence it flowed, it was 'peaceable, gentle, easy to be entreated, full of mercy, and filled with good fruits ;' and as an effect of this heavenly wisdom, which has nothing in its nature, that is either earthly or infernal, he was enabled to maintain peace 'with all kingdoms, from the river Euphrates, to the land of the Philistines ;' and although his dominions were more extensive than those of any former or succeeding monarch, on the throne of Israel, yet 'he had peace on all sides round about him ;' kept brotherly covenant with Hiram, king of Tyre ; formed endearing alliance with Pharaoh, king of Egypt ; and spake peace to the remnants of the seven nations of Canaan, permissive inhabitants of the land of promise.

The kingdom of Solomon, was likewise, a kingdom of abounding plenty ; and in this, it may be considered, as a type of our father's house, in which there is 'bread enough, and to spare ;' yea, more than sufficient to feed ten thousand times ten thousand worlds like this. His own royal table was continually spread with one feast of delicacies, and these were rendered more delicious still by well refined wines, refined on the lees. But 'Judah and Israel, at the same time, although they were many in number, as the sand on the sea-shore, did eat and drink, and make merry ;' and 'every man of them dwelt safely under his own vine and

his own fig tree, all the days of Solomon ;' and although his dominions embosomed 'the heathen his inheritance and the uttermost parts of the earth his possession,' yet we have no biblical record, that famine laid waste the far distant dwellings of the Kings of Tarshish and of the isles ; or, that want rendered desolate the mansions of the Kings of Sheba and Seba. To sum all in a few words. The wisdom which God gave unto Solomon, produced peace on earth : Wisdom and peace were the parents of plenty ; and these three united as one, imparted being to happiness : while, the kingdom of the king of peace, was not more extensive than the peace of his kingdom ; and the felicity of his subjects was no less universal, than the plenty and the peace which pervaded his dominions.

Marvel ye then, my brethren and my friends, that Solomon, having completed the temple, issued his royal mandate for the sounding of that silver trumpet, which assembled all the princes of the twelve tribes, from the rising of the Sun in Israel, to the going down of the same: And that having convened the Elders, and convoked the chief of the fathers, that he gave it in charge to blow both trumpets at once, which when blown, without sounding an alarm, summoned 'all the tribes of the Lord, to worship the Lord in the holy mount at Jerusalem ;' even in that Mount Moriah, of which Abraham said, 'its name shall be called Jehovah sireh, for in the Mount of the Lord it shall be seen, that the Lord hath provided' for the wants and the woes of Man : Neither is it matter of astonishment, that the fulness of the whole congregation of the children of Israel, 'flocked as doves to their windows,' to celebrate the feast of the dedication of the Solomonian temple, a feast which embosomed within the limits of one sacred month, the feast of trumpets, delighful memorial of 'the trump of the Archangel and the voice of the Son of God:' the feast of the atonement, most glorious emblem of the entrance of the celestial Melchizedec 'into heaven itself, to appear in the presence of God, for us :' And to which feasts, the feast of tabernacles was superadded, that beautiful figure of the in-gathering of the nations 'to Shiloh, un-

to whom their obedience shall be :' while on all these feasts, the glorious diadem of 'the acceptable year of the Lord,' was divinely impressed, in the golden crown of the grand jubileate morn ; a lively shadow of 'the times of the restitution of all things, which God hath spoken of by the mouth of all his holy prophets, since the world began :' And be it remembered, that although no individual presumed to plough, or sow, or reap, in the sabbatic, or jubileate years, in the last of which periods, the feast of the dedication of the temple was holden by Solomon, the king, and by all Israel, as one with their monarch, yet the opening of the hand of divine benignity, 'satisfied the desire of every living thing' with needed good : And no man perished for lack of bread, in the rest of God, 'that rest, which remaineth for thy people, O Lord !'

These, my brethren and my friends, may be accounted as a part of the auspicious causes, which rendered the feast of the dedication of the Solomonian temple, infinitely superior to that of the dedication of the Mosaic sanctuary : But in attempting to speak on so glorious a theme, we feel ourselves impelled to adopt the language of the queen of Sheba, and to say, 'the one half is not told ; it exceedeth the fame, ye have heard ;' and therefore shall conclude this section of our discourse, by offering one or two brief remarks on the beauties of that divine order, in which the several feasts that have already been spoken of, rose each above the other, in glory and grace ; while the happiness of every individual added to the general felicities of the countless whole ; and the felicities of all nations rather heightened than diminished, the happiness of every man in Israel.

The feast of trumpets was observed on the first day of the Seventh, or last month in the Jewish sacred year; and this feast summoned all the fulness of the twelve tribes to appear before the Lord, clothed upon with all their sins in all the past of life ; for the one sin offering that was offered for all Israel, on this day, proclaimed as with trumpet tongue, Ye are sinners before God ; while the omission of a peace offering, is at least pre-

sumptive evidence, that as yet peace was not made for them: But on the tenth day of this very month, the high priest made atonement for himself, his elect household, and all the congregation ; and by virtue of that blood which was shed without, and carried by Aaron within the vail, he and they, the priests and all the people, were cleansed from all their iniquities, sins and transgressions ; and these being transferred from them to the head of the scape goat, the scape goat was sent away into a wilderness not inhabited, and Sin returned no more from the land of eternal forgetfulness. Atonement being thus divinely perfected ; universal forgiveness followed as an effect of complete reconciliation ; and Sin having no legal existence, the great high priest of rejoicing solemnities blew the trumpet of the Jubilee, in the spirit of everlasting righteousness ; proclaiming 'deliverance to the captive ; the opening of the prison to them that were bound ;' and a gracious return of the whole captivity of sin and death, to the 'city of the living God ; the city of perfection and beauty ; the joy of the whole earth ;" in which the fulness of the tribes were unclothed of their earthly tabernacles, in the feast of 'immortality brought to light,' by the feast of ingathering at the end of the year; and mortality 'being swallowed up of life everlasting,' every man in Israel was emblematically clothed upon, ' with his house from heaven ; even that house, not made with hands, eternal in the heavens, whose builder and maker is God.'

Our moments are numbering apace : it is time that we attend to our Third and last general head of discourse, under which it is proposed to consider the feelings of the ransomed of Jehovah of hosts, returned from captivity in Babylon, to the Mount Zion of Sabbatic solemnities ; where the hands of Zerobabel and Joshua laid the foundation of the second temple ; and the Redeemed of the Lord, having 'brought forth its top-stone with shoutings,' the feast of the dedication was kept in visions of faith, with superior joys, than ever yet were known ; ' for the glory of the latter house was greater, than that of the former; and in the Desire of all nations, will I give peace, saith Jehovah Shalom.'

Threescore and ten years had now been fulfilled in the desolations of Jerusalem made desolate by 'Sin against the Holy One;" and during that melancholy period, the city and the temple slept in dust on a bed of ruins; while the sons and daughters of Judah and Benjamin, who escaped the threefold destructions of war, famine and pestilence, were carried away captive from the land of their fathers, from the city of David; to the land of the Chaldeans, and the capital of Nebuchadnezzar, who 'caused the earth to tremble, made the world a wilderness, and destroyed the inhabitants thereof:' who hurled kings from their thrones; 'shook kingdoms out of their places,' and 'opened not the house of the prison' to the prisoners of his power; but in all the fury of the proud oppressor, left the captive to breathe his last amid the gloom of a dungeon, and the prisoner to perish for thirst 'in the pit without water.'

Ye children of the captivity! Sons and daughters of affliction and misery! Immured as ye are within high walls; bound in fetters and chains; 'snared in prison-houses and holes;' guarded by two soldiers from day to day; and watched over by four quaternions from night unto night; alas! what powerful hand shall unlock the brazen gates? what mighty arm shall burst the prison-doors? and where, O where, shall we find a stronger, than these strong men armed with all the strength of death, to loose the captives' galling chains?

'Blessed, forever blessed, be the Lord God of Israel,' 'whose anger endureth but a moment; whose mercy is built up forever.' 'The anointed of the Lord of hosts is mustering the host of the battle.' Cyrus, the Angel of the Covenant of promised Redemption from Babylon, is clothed upon with all the energies of imparted omnipotence; and moving resistless along as the whirlwind that sweeps from the desert, 'he breaks in pieces the gates of brass; cuts asunder the bars of iron;' pours light on the gloom of the dungeon; unbinds the prisoner of hope; bids the captive of despair go free; and speeds their joyous flight to Zion's hallowed hill.

'Sing, O ye heavens, saith the prophet, for the Lord hath done it. Shout ye lower parts of the earth. This, this is the work of God. Break forth into singing, ye mountains, O forest, and every tree therein; for Jehovah hath redeemed Jacob, and glorified himself in Israel.' 'Verily, verily, the arm of the Lord hath awoke as in ancient days.' 'It hath put on strength, as in the generations of old.' The ransomed are returned as in a moment of time. The redeemed are restored as in the twinkling of an eye. All joyous with singing they come unto Zion. 'They have obtained gladness and joy: sorrow and sighing have passed away.' But who, my brethren and my friends, can describe those rapturous feelings of gratitude which must have swelled the grateful hearts of the returning captiviry, 'whose captivity was turned as the streams in the south,' towards a land of blessing; and consequent whereon, they who had sown a waste of tears, now reaped in a world of joy? Or 'what pen of the readiest writer' can possibly delineate a scene like this, which changed the groanings of the prisoner into songs of extatic praise; and 'loosing the appointed unto death,' rent the living prey from the jaw teeth of the mighty; and plucked the dying captive from the hand of the terrible indeed?

No marvel, my brethren, that the son of Amos lifted up his voice again, and exclaimed in transports of joy, "Sing O ye heavens, and be joyful O earth! for the Lord hath visited his people; the Lord hath had mercy upon his afflicted.' No wonder, my friends, that the son of Hilkiah, rejoicing in spirit, triumphantly said, 'the voice of joy and the voice of gladness shall again be heard; with the voice of the bridegroom and the voice of the bride; and the voice of them that say 'Praise ye the Lord, for he is good, and his mercy endureth forever.' The Lord was good unto our fathers in Egypt, amid the wilderness, and in the promised land. The goodness of Jehovah enduring continually hath become redemption unto us their children's children, even in Babylon itself: And no other song becomes the lip of prodigals returning home, returned by grace, than that of the royal prophet, the sweet psalm-

ist of Israel, evermore saying, in deepest humility of soul, 'not unto us, not unto us, but to thy name, O Lord,' and to thine alone, be all the glory of redemption, and the grace of salvation, forever and ever, Amen, and Amen.

Permit me to add, that the children of the captivity also rejoiced with exceeding great joy, in 'hope believing against hope,' in the promised restitution of the residue of the twelve tribes: and as a living evidence of the firmness of their faith therein, the high priest of the captivity offered in the day of the dedication of the second temple, a separate sin offering for each one of the tribes of the Lord: Although the kingdom of Israel had now ceased from being a kingdom for more than two hundred years: and although the ten tribes and a half had been carried captive into that captivity, from whence they had not as yet returned; and from whence it is possible they never may return in these bodies of sin and death; although every believer is divinely assured, that prince Messiah shall lead the whole captivity captive, from the valley of the shadow of death, to the paradise of God, their God: for the spiritual restoration of the tribes, is in truth, 'the hope of the promise of Jehovah made unto the fathers;' to the accomplishment of which promise in eternal glory, 'our twelve tribes instantly serving God, day and night, hope to come,' as saith the Apostle Paul, Acts xxvi, 7.

Neither was it possible, my brethren and my friends, for the children of the captivity to forget the fulness of the Gentiles; whom they must have remembered before the Lord, on this the day of high solemnities, 'in the fellowship of one body, and the unity of one spirit, with their brethren, their kinsmen according to the flesh:' for Cyrus, the anointed of the Lord of hosts, who at this moment, was the special salvation of the God of Abraham, to the seed of the patriarch; in the very same instant of time, likewise became the salvation of the Most High, to all nations, kindreds, tribes and tongues; in as much, as the deliverance of the former was not effected, without the deliverance of the

latter; and therefore, an inspired prophet repeatedly spake of redemption from Babylon, as 'the purpose of the Lord of hosts, purposing the deliverance of the whole earth;' and in that day, when the oath of the Almighty was carried into final effect, by the captain of common salvation to the world, and the fulness thereof; the same prophet was divinely taught ro represent the whole universe as at rest; and 'the heavens and the earth, and all that are therein,' as singing together and shouting aloud for joy, almost unspeakable; this being a miniature painting of the final deliverance of 'the whole creation,' from that state 'of vanity, and bondage unto corruption, beneath which it hath groaned;' and of the translation of the creature therefrom, into 'the glorious liberty of the first born sons of Almighty God, the morning stars of elder paradise sublime.

Admitting these principles to be correct, it requires no arguments to prove, that the feast of the dedication of the latter house embosomed greater glories, and was filled with purer felicities, than the feast of the dedication of the first temple: for in the reign of Solomon, there was 'neither adversary, nor evil occurrent."—The ravages of war; the destructions of famine, and the plague of pestilence were unknown: But in the days of which we have spoken, one general enemy magnified himself greatly against all human nature; 'the horn of the adversary was highly exalted' above the mount of the Congregation. The city of perfection and beauty had lain waste for threescore and ten years. The sons and daughters of Zion had gone forth into awful captivity, and all the inhabitants of the world were travailling together, in agonistic pangs of sad despondence and of deep despair.

And will your candor, my fathers, my brethren and my friends, indulge me to propose a few plain queries, by way of concluding the three grand subjects which have interested solemnized attentions; and without presuming to answer them for you, may the spirit of wisdom, in 'wise and understanding' individuals, enable each one to reply for himself.

First then, we are led to ask, and what must have been the feelings of the children of the captivity in Babylon, if they had been taught to believe, that by a due exercise of the freedom of their own wills, they might become Redemption to themselves when they pleased; and superadd Salvation in Zion, to Redemption from Babylon, if they chose. Alas! had this been their faith, how great must have been the anguish of disappointed hope! How awful the despondence of their despondings hearts! How deep the gloom of despair pervading their inmost souls! For, a few ineffectual attempts at deliverance must have taught them the impossibility of loosing the fetters wherewith they were bound; of breaking the iron bars of the prisons in which they were imprisoned; and have learned them to know, that no man bound with chains, can spring upward from the miry clay of the horrible dungeon; and leap the high walls of 'the city of the terrible nations.' And as well might the Apostle Peter have delivered himself by the nerveless energy of his own will, when Herod thrust the Apostle into an inner prison; bound him with two chains, to two sleepless centinels; and placing sixteen soldiers without, and armed keepers before the doors, then barred the first and second wards; and locked fast the iron gate; as the children of the captivity have become Redemption to themselves in Babylon, or have completed Redemption by adding Salvation in Zion: And if these enemies, of whom we have spoken, are the living emblems of our spiritual foes; the lively figures of Sin and death, and him who had the power of death, then it follows of necessity, that no other arm excepting that 'which dried up the sea in ancient days; and made the depths a way for the ransomed of the Lord to pass over in the generations of old,' can possibly redeem from the hand of those, who are confessedly more powerful than the Egyptian and Assyrian, with the Chaldean united: Neither is there any one excepting 'the King of Glory, the Lord of Hosts, mighty and strong in the battle,' who is able to bring the Redeemed, with songs of everlasting praise, either to the Zion of solemnities, on earth beneath, or in heaven above.

Permit me, my brethren, to enquire in the second place—And what must have been the more embittered feelings of Solomon, and the fulness of the whole congregation of the children of Israel, in the day of the dedication of the first temple, if they had been taught to believe in the doctrine of the decrees, electing a few in each tribe unto temporal happiness, and reprobating all the rest to life long wretchedness; even if the system were not extended so far as to embrace eternal misery.—Here let us pause for a few moments, we beseech you, and ask our own hearts these solemn questions.—Could 'the man of rest, the son of peace,' have holden a joyous feast for fifteen days, if during that short period of time alone, the balance of his innumerable subjects had groaned beneath the awful scourge of foreign or domestic war? Could the fathers of the tribes have relished the plenty which abounded on the table of their sovereign, if more than one half of all the families in Israel, at that very moment, were perishing for hunger? while 'the tongue of the sucking child clave to the roof of its parched mouth, for burning thirst;' and 'young children fainting for lack of bread, were breathing out their infant souls upon a mother's anguished bosom?' Or is it possible, that a small part of the fulness of the twelve tribes, could have rejoiced in the blessings of peace, plenty, and happiness, while they knew that the multitude of their brethren were writhing on the point of the two edged sword of battle; pierced to the very heart by the evil arrows of famine; or drinking the last dregs of the wormwood and the gall of complicate misery? These things we pronounce impossible in nature; although they are thought all possible in grace; for thousands and tens of thousands are firmly persuaded that 'the God and father of the spirits of all flesh,' gave no more than a few in each of the twelve tribes by covenant eternal, to David Messiah: and that all the residue of the whole congregation of the children of Israel, including an immense, a decided majority, were delivered over by a counter decree of 'the shepherd and bishop of souls,' to waste eternity itself away, in endless

horror and in deep despair, mid realms of everlasting woe, forever burning with perpetual fires; forever kindling into fiercer flames. Alas! if this had been the creed of Solomon; if such the faith of the chief of the fathers; if this the belief of the whole congregation, what must have been the feelings of their anguished bosoms; and what, O what, the tortures of their agonizing souls, when fathers, mothers, brethren, sisters, husbands, wives, all rushed upon the view at once, as reprobated to eternal death, before they drew the breath of life; as doomed to never-ending torments, long before the wheels of time began to move, or roll. And if one string remains untouched that vibrates agony itself, ye fathers mourn; ye mothers weep, behold your infant boys, your female babes, torn from the bosom by the monster death, and tost, forever tost, upon a fiery lake, where smiling hope can never, never come.

Finally, and to conclude these queries, indulge me to ask in the third and last place—And what must have been the feelings of the princes of the twelve tribes, in the day of the dedication of the Mosaic sanctuary, if they had been persuaded to believe, that Jehovah was in truth the Redeemer of all Israel, without the exception of a solitary individual: But that in reality he was not the Saviour of any man, in any one of the tribes; as redemption only placed the redeemed of the Lord in a salvable state; and leaving salvation to rest upon an arm of flesh, for perfection in future glory, it was more than probable, that millions and millions of the human race would finally fail of attaining thereunto: More especially, as a voice from heaven, and that voice the voice of truth itself, had audibly pronounced 'that man in his best estate on earth, is altogether vanity, less than vanity, and lighter than the dust of the balance:' While the holy spirit of the holy one, has proclaimed aloud, that 'all the goodness' of the creature, the grand sum total of finite excellence, is 'as the flower of the field, the morning cloud, and the early dew.' And yet, astonishing indeed to tell, and almost too incredible to gain rational assent, there are some serious professors of full faith in the fulness of redemp-

tion ; some zealous advocates for the universality of that 'ransom which was given for all,' who as firmly believe that infinite wisdom, goodness, and power, will eventually exhaust their last energies in unavailing efforts to reclaim, reform, and save ; and at length, the Almighty himself, is reluctantly impelled by resistless necessity, to clothe benevolence upon, with the pitiable mercies of dread annihilation ; and sweeping away as with the besom of destruction, myriads and myriads of immortal beings ; the reign of eternal misery is swallowed up, in the gulf of abhorred non-existence ; and man in body, in spirit, and in soul perishes forever and ever.

My fathers, by brethren, and my friends, it is almost needless to observe, that the admission of either of these three systems, as the truth of God, reverses one grand cause of rejoicing before the Lord, in the three grand festivals of dedication, as kept by Moses, by Solomon, and the children of the restored captivity ; for all these evermore praised the Lord, ' because he was good, and his mercy endured forever ;' and good and merciful as the Lord was unto their fathers, and unto them, it took nothing from the happiness of the parents, or the children, that ' the same Lord was good unto all ;' and that ' the tenderness of his tender mercies extended over all his works.' But the doctrine of the decrees ; that of the freedom of the will ; and the scheme of annihilation, are equally agreed, that the mercy of the Lord endureth but a moment, in comparison with his anger, which abideth forever : And all three of them affirm with one voice, that weeping shall continue to the wasteless ages of a never-ending eternity ; and that joy will never come in the morning, at noon-tide, or in the evening of the perfect day ; while two of these systems deny that sin shall be finished, or death destroyed ; and the third makes an end of transgression and abolishes death, by eternal extinction of the breath of God ; for the soul of man is the breath of God : by annihilating spirits themselves, immortal emanations from ' the God and father of the spirits of all flesh.'— Ten thousand other arguments might be offered ; but,

as we have no wish to offend, charity whispers, forbear, stay thine hand, this may suffice.

It now remaineth, that we offer a brief epitome of the general principles of our faith; and present the usual addresses, on these interesting, solemn, and affecting occasions.

Be ye then persuaded, my christian friends of every name, that we profess to appear in the presence of the living God, on this the day of 'the feast of the dedication,' in no other character, than that of 'the chiefest of sinners;' and as the prey of the terrible, the captives of sin, and prisoners unto death, we have no hope of deliverance from the first, salvation from the second, or redemption from the third of these powerful enemies, excepting in, by, and through our Lord Jesus Christ; the strength of God's right hand, made strong for us, for you, for all: And as a professing people, we most religiously believe, that Israel at the waters of the red sea; the armies of Saul on the plains of Elah; and the children of the captivity in Babylon, were precisely as competent to combat with Pharaoh; to conquer Goliah; and overcome the Assyrian, as the sons and daughters of Adam are, to 'destroy him who had the power of death;' 'to finish sin,' as it respects guilt, or penalty; or 'to abolish death, and to bring life and immortality, and everlasting righteousness to light."— But most solemnly as we believe these general principles before God, yet as solemnly, in the fulness of faith nothing doubting, we believe with the heart, that Jesus Christ is 'the promised bruizer of the serpent's head,' who was not only manifest to destroy the works of the devil,' but also to 'destroy him who had the power of death, that is the devil:' And therefore, we rest assured, that the captain of our salvation, and of yours, 'shall consume this son of perdition with the spirit of his mouth, and destroy him by the brightness of his coming;' and as 'the God of peace, finally tread Satan under your feet' and ours; for although his excellency, in human idea, may have mounted to the heavens; and his head exalted by man above that of Jesus, have reached beyond the clouds: Yet in the glowing

language of Zophar the Naamathite, 'he shall perish forever; and they which have seen him in vision, shall say, where is he? Yea, he shall fly away, as a dream, and shall not be found; That which he labored for, he must restore; according to his substance shall the restitution be: and neither son nor nephew shall be left unto him, nor any remaining in all his dwellings.'

Secondly. We most solemnly believe in the presence of God, that Salvation from Sin, no less than deliverance from the Grand Adversary, is only to be found in Jesus, according to the name that was named upon him, by the Arch Angel Gabriel, before he was born at Bethlehem Ephratah; so naming him 'Jesus, that is a Saviour,' because 'he shall save his people from their sins;' and deep as conviction must be, that we ourselves have sinned and do sin; genuine as true conversion is, when turned from the error of former evil ways; perfect as Repentance may be, which needeth not to be repented of; and good as the best of good works are, as good and profitable unto men, we dare not found the beginning of our confidence, nor rest the hope of our rejoicing, on any or all of these christian graces; and say unto them, as ancient Israel did unto their golden ornaments, 'these be thy Gods, O Israel,' which have brought thee up out of the wilderness of Sin, and shall lead beyond the wastes of death, to immortality and glory.

Sin, my brethren and my friends, burthens every sinner with conscious guilt; brings him to the tribunal of the law; leaves him at the judgment seat of justice, and for one offence, thunders the sentence of death upon his soul. And will any man plead that conviction of crime is oblivion of guilt? Can conversion from past iniquities save from present penalty? Has repentance itself the power of forgiveness unto life? Can future good works, become salvation from death already incurred? These things are impossible in nature: they are more than impossible in grace. And therefore we look with a single eye beyond them all, though excellent in their appropriate humble spheres; and most solemnly believe for ourselves, that none

but 'the Lamb of God who taketh away the sin of the world,' can 'finish sin,' as it respects present guilt, future penalty, or possible recommission: And that none but Jesus can offer acceptable, or accepted 'reconciliation for iniquity, and bring in everlasting righteousness,' as the end of all his glorious toils: And in as much, as Christ existed from eternity in the character of 'the slain Lamb,' and appeared in time 'to put away Sin by the sacrifice of himself;' becoming thereby 'the propitiation for our sins, and not only for ours, but also for the sin of the whole world;' we therefore are persuaded in heart, that what he bowed his heavens to accomplish, he will most assuredly perform; and because 'he loveth righteousness, and hateth wickedness,' 'the wickedness of the wicked shall come unto an end;' and 'all thy people shall be righteous, thou King of righteousness and King of Salem, which is by interpretation, King of Peace.'

Finally, and to conclude this profession of our faith in God; of our belief in the Lord Jesus Christ—Behold, my brethren and my friends, the last, last enemy is moving on: His name is Death: Ten thousand times ten thousand shafts are ever speeding from his open quiver: He 'draweth not his bow at a venture;' and no arrow is returned to him, which hath shot wide of its mark. No less than four score thousand fall from day to day; three thousand drop as every hour revolves in time; and more than thirty crowd the minute as it flies along; and still unsated in the chace of dying Man, 'the pale horse and his rider' paw in the valley of life; rejoice in the strength of destruction, and swallow the dust of mortality with fierceness and rage.

God of our lives! beginning of our days! and end of numbered years! O whither shall we flee from death? And where shall we look for deliverance from the grave? Blessed, forever blessed be thy name, thou 'father of mercies!' thou 'God of all consolations!' the 'victory is given over both in Christ Jesus our Lord,' as 'the resurrection and the life.' 'Thanks be unto God! who causeth us to triumph' in the son of his love. The word of thy faithfulness and thy truth promised

in days of old, 'O death, I will be thy plagues! O grave! I will be thy destruction!' and faithful to perform, as gracious to promise, thy son, the son of thy bosom, hath 'tasted death for every man; that through death he might destroy death;' and death being swallowed up of life eternal, by 'the first fruits of them that slept;' the 'first begotten from the dead, who is alive and liveth forevermore;' and in whose 'right hand are the keys of death and hell," shall sound with Almighty voice this glorious challenge on the ear of death: It is the challenge of the 'King of Glory,' addressed to 'the King of terrors;' 'O death, where is thy sting? O grave, thy victory where?' And death unable to reply, is silent as the grave; and the grave lays his hand upon his mouth, and his mouth speechless in dust: And the Lord God omnipotent 'shall utterly abolish death forever:' And 'there shall be no more death;' neither temporal, nor spiritual; and death, eternal death, shall never, never be.

And does it, my brethren and my friends, require the mighty power of the mighty God, to clothe this corruptible upon with incorruption? and this mortal to invest with the robe of immortality? Yes! verily, it doth. Then how much more of these Godlike energies are needed, to finish the reign of spiritual death? and to raise therefrom in the glories of the resurrection to an endless life of holiness and bliss? And are we unable to 'do that which is least?' to save from temporal death, or bring up from the depths of the grave? O, why indulge the vain thought of doing that which is most; for Redemption from spiritual death must be the greater work of the two. Rather let us learn our own weakness, than boast of our strength; and 'cease from Man, whose breath is in his nostrils; and of whom no account is to be made,' as Redemption or Salvation, from the hand of these three powerful enemies, whose names are 'Sin, death, and him who had the power of death;' and let each one of the human race be persuaded for himself, that when a trembling spire of grass, 'decked in excellency, in majesty, in glory, and beauty, shall cast abroad the rage of its wrath, and by the

fierceness of that wrath, abase the pride of the proud destroyer ; and treading down the wicked in their place, hide sinners in the dust together, then God will confess to the Sons of Adam, that 'their own right hands can save them' from death ; and the strength of their own arms becoming Redemption and Salvation united, shall enable them to say, in the language of personal triumph, 'O thou enemy, thy destructions are come to a perpetual end.'

Men, brethren, and fathers ! Ye are now presented with the general outlines of our faith, as believers in 'the Gospel which God himself preached unto Abraham ;' as believers 'in the promises,' that are sealed 'Yea and Amen,' by all the solemnities of the Oath of Jehovah : for because the Almighty 'could swear by no greater, he sware by himself,' thus saying, 'by myself have I sworn, saith the Lord, that in thy seed, and that seed my son Jesus, shall all the nations of the earth be blessed with all spiritual blessings in all heavenly places :' And to this original Oath of blessing, God hath most graciously added a second, whereby we receive divine assurance, 'that every knee shall bow, and every tongue confess in heaven above, on earth beneath, and in the depths beneath both, that Jesus Christ is Lord, to the glory of God the father ;' and from hence it follows, as an effect of 'the eternal purpose,' purposed before all worlds began, that 'in the dispensation of the fulness of times, all things shall be gathered together in and unto Christ, as the head of all principality and power, and the head of every man, whether they be things in heaven, or things on earth :' And from this moment, thenceforward, throughout one vast eternity, forever blessing, as forever blest, 'every creature in heaven, on earth, under the earth, in the sea, and all that in them are, shall be heard, ascribing as with one voice, blessing, and honor, and glory, and power, unto him, who sitteth upon the throne, and unto the Lamb, forever and ever.'

These are 'the true sayings of God :' He is 'faithful who hath promised,' and that which God hath promised, he is able to perform : Yea, verily, the every

good word of our God, shall receive its accomplishment, in, by and through our Lord Jesus Christ, 'the faithful witness' to eternal truth : And not an iota of these exceedingly great and precious promises can possibly be made void and of none effect, by all those tremendous judgments, which are treasured in vials of wrath, and poured abroad, as the seven last plagues : And therefore, although we most firmly believe in chastisement, correction and punishment, according to all that is written in the volume of divine revelation, yet 'through faith, in faith nothing doubting,' even while 'we stand on the sea of glass mingled with fire,' we are divinely enabled, 'to sing the song of Moses, the servant of God, and the song of the Lamb,' thus saying, 'Great and marvellous are thy works, Lord God Almighty ! Just and true are thy ways, thou King of Saints ! Who shall not fear thee, O Lord, and glorify thy name ? even thine, the only holy : for all nations whom thou hast made, shall come and worship before thee, because thy judgments are made manifest ;' which judgments are a revealed manifestation of 'love for righteousness, and hatred of iniquity ;' and as such, judgment is one of the means, which infinite wisdom has ordained to produce a glorious end, all worthy of a God : even that end which infinite goodness proposed to itself, when the proud Chaldean was brought down from his throne, by the arm of infinite power ; and left in the deep valley of awful humiliation, until 'seven times' of anguish, tribulation and distress had gone over him ; and he knew that 'the most High ruled in the kingdoms of Men :' and that 'whosoever walketh in pride, God is able to abase.'

On these principles, which are supported by abundant scripture ; and which harmonize with all the attributes of God, we most firmly believe for ourselves, that the dashings of the iron rod of Almighty power, are guided by the same spirit of essential love, as reaches forth the golden sceptre of celestial grace ; and feel ourselves equally disposed to adore, amid 'the blackness, the darkness and the tempest' of the stormy day, as amid 'the light, the joy and the peace of Mount

Hermon,' where 'the Lord hath commanded the blessing,' which he never will revoke, 'even life everlasting, forevermore.'

Indulge me to add, that if this faith, which anticipates 'with joy unspeakable and full of glory,' the final deliverance of the whole creation from that state of vanity and bondage unto corruption, beneath which it hath groaned, & still groaneth, being burthened, waiting for the adoption, the redemption of the whole body;' if this faith should not be productive of 'glory to God in the highest,' through the medium of 'peace and good will to men,' continually manifested by deeds of active beneficence, 'doing good unto all,' as opportunity may offer, or necessity implore, then every other denomination of christians is publicly authorised to pronounce Universalists worse than infidels of the boldest front; and most unworthy of the human, still more worthless of the Christian name: for our motives 'to love God with all the soul, with all the heart, with all the mind, with all the might and all the strength' of ardent love, are more numerous and more powerful than those of any other persuasion in the world; and our obligations to love all the human race, without the exception of a single individual, and to love them, 'not in word only, but in deed and in truth,' are vastly superior to those, of any other religious profession beneath these heavens of the Lord.

The usual addresses on these interesting, solemn, and affecting occasions, entreat immediate attention, and conclude the solemnities of this auspicious morn.

My fathers, my brethren and sisters, of this beloved society! a society which hath sprung up 'like the grass; as willows by the water courses,' which 'wait not for man, nor tarry for the sons of men.' But are fed on 'showers of blessing' from above, and drink of 'the dews of heaven,' from on high.

Indulge your brethren 'in the ministry of reconciliation,' fellow believers with you 'that God was in Christ reconciling the world unto himself,' most fervently to rejoice with your rejoicing spirits, on this the day of 'the feast of the dedication;' a feast of dainties indeed,

to our gladdened eyes ; a feast of high solemnities to our thankful hearts ; and 'a feast of delicacies exquisitely rich, of old wines perfectly refined*,' from henceforth nourishing and making glad your immortal spirits ; for we are not only privileged with dedicating this new and elegant edifice to the future, solemn, social worship of 'the just God and the Saviour ;' to the praise of the King of all the earth,' no less than 'King of Zion, who is just, and yet hath salvation :' But ye are most blessed with being permitted to induct on this afternoon, as the minister thereof, one of our best beloved and most respected brethren, in the ministry of 'the glorious gospel of the blessed God.' A brother, 'whose praise deservedly had been in all our churches,' for several years previous to his public ordination. A brother, who hath evermore walked worthy of the high and the holy vocation, whereunto he was called by the General Convention of the Universal Churches in September, 1803. A brother and a friend, with whom his father and elder brethren 'have taken sweet counsel together,' on many interesting and momentous occasions ; and whom they have listened to with personal improvement and united approbation of heart and soul. A brother, son, fellow-laborer, and faithful minister, for whom the various societies, in which he hath exercised his eminent gifts, feel the most unfeigned respect, the tenderest affection, and the warmest love ; and to whom, this beautiful flock have given pleasing testimony of christian esteem, by the unanimity of that call, which hath been duly presented for his acceptance ; and which call, is duly accepted by our well-beloved brother, and esteemed friend.

Accept, we beseech you, revered fathers, beloved brethren, and respected sisters, the fervency of our most fervent prayers ; they rise spontaneous from this bosom ; and they are the supplications of all our hearts, 'that his bow may abide in the strength of the God of his salvation' and of yours : that 'his hands may be made strong by the great shepherd of the sheep, the

*See Bishop Lowth's Isaiah.

rock of Israel ;' that 'his heart may continually indite good matter concerning the King in all his beauty :' that 'his tongue may be a polished shaft' from the quiver of celestial truth : and 'his feet beautiful as the feet of him who bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth ; and to the ends of the world, behold your salvation cometh.' Long, very long, for many, many, happy, useful years, may 'he go in and out before you ; feeding in the strength of the Lord God ;' leading to the still waters of peace, and reposing in the green pastures of immortality : and finally, at some late hour of lengthened life, extended to a good old age, may his joyous spirit 'rejoicing in God his saviour,' be gathered into 'the everlasting kingdom of the Lord Jesus Christ, both his Lord and yours :' and with the dear people of his present and future charge, as a part of his hope, his joy, his diadem of beauty, and crown of eternal rejoicing, may he and you, pass in fellowship divine, a blissful eternity of never-ending praise, encircling the throne of God and the Lamb, with everlasting songs of gratitude and love. Amen.

MY VERY DEAR SIR, ESTEEMED FRIEND, AND BELOVED BROTHER—It is numbered with the felicities of the life of your ministering fellow-servant, that he had the honor to deliver your ordination sermon in the presence of assembled multitudes. It adds greatly to present felicity, that he has been permitted to assist in the solemnities of the dedication of this house, and that he has the happiness of anticipating your installation therein, on this very afternoon, as ministering to all those who may worship within these walls. Nothing, my dear sir, can heighten the joy of my heart, except the pleasing hope, that when opportunity may indulge, inclination will lead, to refresh the spirits of your affectionate brethren, in Portsmouth, New-Hampshire, by kindly visiting them, in 'the fulness of the blessing of the Gospel of Christ.' It is yet a very little while, and the curtain of separation, is drawn between me and that dear people ; and more than probable, we meet no more, until we meet beyond the shores of time ;

Most fervently, most feelingly, your brother and friend, commends the brethren in that place, to your christian attentions. The best affections of those who are within, and of many who are as yet without, equally centre in you: Remember, I beseech you, their abundant good will, and repay it, in abounding labors of love.

And now, my dear sir, warm from this feeling heart, accept the fervent prayers of all my inmost soul, that the spirit of harmony and peace, which at present exists in this society, may be continued to the end of your days; and continually increasing, may it abound more and more, in repeated acts of kindness and liberality to you and yours. May careless inattention on the one hand, or cold neglect on the other, never give a pain to your generous mind; nor imprint a wound deeper than death, on your manly bosom. May the malignant demon of party spirit never intrude on your peace; nor the unintentional errors of a brother pilgrim descend like a tempest, and beat as 'a vehement wind' on your devoted head. And O that God Almighty, the father, the son, and the spirit, may bless your sabbath ministrations in word, in doctrine, and ordinances, most abundantly; and crown your faithful services at the bed of sickness and death, in the house of mourning, and at the grave, with all the benedictions of his immediate presence; and add thereto the blessings of the nether and the upper springs of blessing, and of bliss united. And may you, my dear sir, my brother, more than friend; the partner of your present joys; the fond maternal form that sleeps in dust; the children of the living and the dead, and all the people of your charge; rise joyous together from the mansions of the tomb, and wait your eternal acceptance, and be forever accepted of God, in Jesus Christ. Amen.

My father! My father! the presiding Elder of this Council; the Chariot of our Israel and the horsemen thereof!* Indulge a son, who hath served with you in the Gospel for seven years, to rejoice on your behalf, no less than in behalf of the Churches, that it

*The Rev. John Murray, of Boston.

hath pleased 'the one Sheperd of the one fold' to continue your much needed and highly useful life, to this late day, the day of 'the feast of the dedication,' with the day of installation united thereto : a day, in which the hoary head of venerable old age, is given to 'see of the travail of his soul' in the morning of his strength ; to behold the faithful zeal of the meridian of his life, crowned as with a crown of earthly rejoicing, before the rising of the sun of eternity points to a crown of heavenly glory. It hath been your high honor, your distinguished felicity, venerable sir, to go forth unto threescore years and ten, 'bearing precious seed,' even 'the seed of the woman,' 'the truth as it is in Jesus.' The birds of the air have followed close on your furrows ; and the enemy hath not failed to sow tares among the wheat. But blessed, forever blessed be the God of the full harvest in glory, these very birds have scattered the seed which they swallowed to destroy ; and the enemy instead of changing wheat into tares, is feeding on the dust of his own chaff. The joyous solemnities of this happy hour, the still more joyous that we anticipate on this afternoon, must be grateful to all the feelings of your soul : And methinks I hear the language of good old Simeon breathing the transports of your gladdened heart, most fervently, most thankfully saying, 'Lord, now lettest thou thy servant depart in peace ;' for 'God is known in Judah ; his name is great in Israel ; in Salem also is his tabernacle ; and there shall the more glorious and excellent than the mountains of prey, break the arrows of the bow ; the shield ; the sword and the battle, Selah !' But better as it is for the faithful servant of Jesus, 'to depart and be with Christ ;' your brethren, your sons, your children, account it more needful for them, more needful for all, that you abide yet in the valley, for many days ; and in all the fervency of heart felt prayer, we fervently pray, that the chariot of death may be long in coming ; and the wheels of the chariot of salvation pause for a length of ufeful and of happy years, on Zion's hallowed hill. And O whensoever it moves on at divine command, may you rise on

the pinions of faith, as the Angel uprose in the flames of the Altar from the rock of Manoah; and speed your joyous flight to realms of everlasting day, eternal life, and never ending bliss.

Beloved Brethren of this assembled Council; convened for the two fold purpose of dedicating this house; and for the installation of the well beloved Minister elect!

Permit a brother and a friend, to breathe the unfeigned gratitude of his heart unto God, that he hath been united with you, and that you have been united with him, in the joyous solemnities of this auspicious day; a day which includes as it were the blessings of the nether and the upper springs united together, in 'the feast of the dedication,' succeeded by that superior feast, in which we are invited to partake of still superior dainties, than have been set before you on this morning: for I am verily persuaded, from the known and approved talents of those brethren, who shall lead in prayers, follow with sermon, and give the charge, that all those who may attend on this afternoon, will have abundant cause to say, 'thou, O Lord, hast kept that which is good until now!'

The most solemn part of duty remains unfulfilled as yet. The most interesting possible to all my feelings; the most affecting to the heart of your Brother, Companion and friend: And that is, to return the sincerest thanks of your unworthy fellow servant, to the kind acceptance of the General Convention of the Universal Churches of the New-England States, for the many tokens of esteem, affection and love, wherewith the many members of that one body, have been pleased to honor their affectionate brother, and devoted servant, by repeatedly electing him as their Presiding Elder, in annual general session, whether convened in Massachusetts, Newhampshire, or Vermont. A sacred and solemn trust, which the love of my beloved brethren recommitted to me on the last year, as a new proof of undiminished confidence and respect; and which your grateful friend and brother, begs leave, most respectfully to return into the hands of the General Conven-

thy fellow servant hath ministered in much weakness, for more than fourteen years ; and to whom thy brother and thy friend is preparing to bid a tender, pathetic, last farewell, to present the right hand of the fellowship of thine absent brethren, 'absent in body, but present in spirit,' and 'rejoicing to behold the order' of this day—and thy steadfastness in the faith of the Gospel, as preached unto Abraham.' Receive, therefore, I beseech thee, this right hand of fellowship, respectfully presented for the third and last time ; and accept it, I pray thee, as a pledge of the sincerest affection ; as a seal of the fervency of love unfeigned. Of this, my brother and my friend, thou hast received the most convincing proofs ; proofs abundantly evidenced by repeated requests for immediate settlement in Portsmouth, and which requests it was thine to negative ; the solemnity of prior engagement in Salem forbidding acceptance elsewhere. Such honorable conduct has endeared thee to both societies ; and fervent are the prayers of disappointed hope, that thy Ministry in this place, among the people of thy present charge, may be abundantly blessed of 'the great Sheperd of the sheep ;' and be thou 'approved as a minister of God, by pureness, by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of Christ, by the armor of righteousness on the right hand and on the left ;' and being clothed upon with the whole panoply of God, be it thine to 'endure hardness as a good soldier of Jesus Christ :' And may 'faithfulness even unto death,' enable thee to say in the hour of dissolving nature, 'I have fought the good fight, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me, and not only unto me, but unto all them that love his appearing ;' and may the heavenly plaudit of 'well done, good and faithful servant, enter thou into the joy of thy Lord,' bid thee welcome to the paradise of God ; and establish thee as a pillar in the temple of eternity, forever, Amen.

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